

plies to 3 and 4; (6) conscience, which applies to all.

As to abstinence, of which famous modern examples are the late Mr. John Bright's speeches, Voltaire was happy in "Le secret d'ennuyer est celui de tout dire"; but it takes a good snip to excel in the art of cutting out. And as to conscience, though it should be an easy one, and no coward-maker, the great writer that lacks it will not hold a second generation.

—J. O'N. in the *Speaker*.

ONE LIGHT.

This earth shall vanish and shall leave no trace
Save wandering star-dust through the halls of
space;
Man's naked soul shall meet Truth face to face.
Yet, while we wear these veils of doubt and
dream,
And know not things that are from things that
seem
And struggle in black waters of time's stream,
There gleams beyond one light that shall not
fail,
One star whose least reflection shall not pale,
One love that strengthens when our spirits
quail.

WILLIAM CARMAN ROBERTS.

A VETERAN OF 1812.*

Among the names of those who have done good service to Canada in her hour of need that of James Fitzgibbon deserves honourable mention. The storm and stress of early days, in our now peaceful land, made the need of brave, strong men to bear it imperative—men of rugged frame, dauntless courage and indomitable will. "Stony Creek," "Lundy Lane" and "Queenston Heights" bear witness to the type of men who then stood for Canada. Of such as those was Fitzgibbon. Born in 1780 in that green island which has contributed so largely to British renown; the son of an Irish freeholder, whose ruined stone house, and paved courtyard may still be seen on the south bank of the Shannon; the young Irish lad began life in stirring times. At the age of seventeen he carried the pike, and wore the sword and sash of a yeomanry sergeant. In 1799 Fitzgibbon was draughted into the 49th regiment as a regular sergeant, and soon had his first taste of war in the short campaign against the French in Holland, where his regiment, under the gallant Colonel (afterwards Sir Isaac) Brock, rendered a good account of itself at Egmont-op-Zee. Taken captive in that battle he had a taste of life in a French prison. In April, 1801, the young soldier was doing duty on board the *Monarch*, in the engagement at Copenhagen. While on service with the fleet he had many opportunities of seeing Nelson, who, he says, "appeared the most mild and gentle being, and it was delightful to me to hear the way the sailors spoke of him." The 49th was ultimately sent to Quebec and Fitzgibbon's soldierly qualities—his industry, integrity and intelligence—secured for him rapid promotion, and in 1806 "Colonel Brock obtained an ensign's commission for his 'favorite sergeant-major.'" The character of Colonel Brock may, in a measure, be gathered from the following paragraph: "Fitzgibbon always said he owed everything to Colonel Brock. He lent him books, had

him with him at every opportunity, encouraged him in the effort to improve and educate himself, not only in every branch of his profession, but in all that was either of worth or likely to be of practical use to him as a gentleman, or in any position he was ever likely to fill, at home or in the colony." The following anecdote reveals another phase of his Colonel's character: "Upon one occasion, at Quebec, in 1805, Colonel Brock asked the (then) Sergeant-Major why he had not done something he had ordered. Fitzgibbon replied that he had found it impossible to do it. 'By the Lord Harry, sir, do not tell me it is impossible,' cried the colonel; 'nothing should be impossible to a soldier. The word *impossible* should not be found in a soldier's dictionary.'" A supplementary anecdote forcibly illustrates the lasting impression made by such a teacher: "Two years afterwards, in October, 1807, when Fitzgibbon was an ensign, Colonel Brock ordered him to take a fatigue party to the bateau guard, and bring round to the lower town twenty bateaux, in which to embark troops suddenly for Montreal, fears being entertained that Americans were about to invade the Province in consequence of the affair between the *Leopard* and the *Chesapeake*. On reaching the bateaux the party discovered that the tide had left them, and about two hundred yards of deep, tenacious mud intervened between them and the water. It appeared to Fitzgibbon impossible to drag the large, heavy flat-boats through such mud, and he had given the word, 'To the right face' when it occurred to him that, in answer to such a report, the colonel would ask, 'Did you try it, sir?' He therefore gave the word 'Front,' and said to his men, 'I think it impossible for us to put the bateaux afloat, but you know it will not do to tell the colonel so, unless we try it. Let us try, there are the boats. I am sure if it is possible for men to put them afloat, you will do it; go at them.' In half an hour the boats were in the water. The troops were thus enabled to embarked a day earlier than if the order had not been carried out." It was by such teaching that Brock inspired the men with whom he saved Canada for the Empire. We can but refer to the affair at "Beaver Dam" where Fitzgibbon, having been first warned by the intrepid Laura Secord, by bold and daring strategy—even when his Indian allies were retreating—succeeded with 47 men in capturing a force of about 550 American soldiers. Throughout this campaign Fitzgibbon distinguished himself as a daring and skilful soldier, and many interesting anecdotes are told of moving events of those stirring times. The "Beaver Dam" affair won for Fitzgibbon a captaincy. In the campaign of 1814 he held a commission in that fine Canadian corps, the Glengarry Fencibles, and at that time formed his most romantic marriage. In 1816, as assistant Adjutant-General of Militia in Upper Canada, the subject of our biography occupied a house in the old Fort at Toronto. 1837 saw the rebellion and its suppression by men commanded by Fitzgibbon. This was an important event in his career and is given with sufficient detail. The conduct of Sir Francis Head, as described even at this time, cannot fail to prove exasperating and contrasts most unfavourably with that of the strong and capable soldier whom he thwarted and afterwards misrepresented. Heaven preserve the empire from such disastrous incapables, of whom, alas! we have

had too many. The details of Fitzgibbon's later life are interesting and touching, and the reader cannot but follow them with unflagging attention—till the brave old "knight of Windsor" drew his last breath on the 10th of December, 1863, and was laid at rest in the catacombs of St. George. The story of his eventful life is well and brightly told. This is another book that should be in every Canadian library, whether public or private.

THE SYRIAN CHURCH IN INDIA.*

A handsomely bound octavo volume of 388 well-printed pages and seven illustrations contains the varied and valuable information which the Rev. Mr. Rae has collected relative to the Syrian Christians of Malabar. At present these Christians are 400,000 in number, and their story is as interesting as that of the numerically much smaller community of white and black Jews inhabiting the same region. Prior to the publication of this book, the ordinary student of ecclesiastical history contented himself with what was recorded concerning these two peoples or classes in the *Christian Researches in Asia* of Dr. Claudius Buchanan. Now, however, while it cannot be said that much fresh light has been shed on the origin of the Syrian Christians of Malabar by Mr. Rae's exhaustive examination of their record, the student is furnished with all the available material for the story of their Church down to the present day. This work has been carefully and conscientiously performed, with many side lights of oriental history and ecclesiastical antiquity pleasingly thrown in, and the whole clothed in language that is often graceful and at times poetical.

The native Christians of Malabar use the Peshito version of the Scriptures, one of the very earliest translations from the originals, so far at least as the New Testament is concerned, and this, of course, came from Syria, where churches had been founded shortly before the commencement of St. Paul's missionary labours. Malabar Christian tradition, and the statements of certain fathers of the church, combine to ascribe the foundation of Indian Christianity to the Apostles St. Thomas and St. Bartholomew, and the latter source of information makes a Hebrew version of St. Matthew's gospel play a part in the evangelization of the East. Although the conquests of Alexander the Great, the annals of the Greek kingdom of Bactria, and the narratives of travellers had made the name of India known, that name in the early Christian centuries was applied with great carelessness to denote remote regions in the east or in the south. Abyssinia, Southern Arabia, the shores of the Persian Gulf, Parthia, and other provinces of the Persian Empire, were indiscriminately called India. To say, then, that Pantænus, of Alexandria, in the second century, went on a mission to India, and that John of Great India subscribed the decrees of the oecumenical council of Nice in 325, is not enough to establish the existence of a church in any part of Hindustan, inasmuch as Frumentius, the apostle of Abyssinia, and Theophilus of Diu who laboured in Arabia, both as late as the fourth century are represented as Indian

* The Syrian Church in India. By George Milne Rae, M.A., Fellow of the University of Madras, late Professor in the Madras Christian College, Edinburgh and London: William Blackwood & Sons.

* A Veteran of 1812. The life of James Fitzgibbon, by Mary Agnes Fitzgibbon. Toronto: William Briggs. 1894.